

The MODERN LANGUAGE FORUM

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GOTTFRIED ARNOLD

(A ROMANTICIST OF THE 17TH CENTURY)

THE most remarkable figure among the leaders of the pietistic revival-movement of German Protestantism in the 17th century is Gottfried Arnold. He was born at Annaberg in 1666, and died at Perleberg in 1714. To understand his personality, to recognize the motivating forces in his complex life and work, and to realize his significance for his own age and the following generations, it will be necessary to review briefly the pietistic movement and the intellectual foundations out of which it had grown.

Martin Luther's profound religious impulse had been followed by protestant scholasticism, a school philosophy and school theology which again, like medieval scholasticism, willingly recognized the authority of Aristotle and was based on the principles of Aristotelian philosophy. Medieval philosophy had united rational and irrational elements in a combinatorial system of thought, which harmoniously joined together scholasticism and mysticism. But the rising tide of ever so many enthusiastic sects, with their purely emotional appeals, threatened the edifice of the reformed church. Gradually and necessarily the irrational elements had to be eliminated. It was Philip Melanchthon, Luther's friend and collaborator, who started the transformation of a profound religious experience into a system of rational theology and philosophy. During the decades and centuries that follow, we notice a growing number of individuals who cannot find an outlet for their thwarted emotional life in the rigid forms of orthodox dogmatism. They segregate and separate themselves from the official church and, either seek in solitude those religious forms and contents that appeal to their longing, or they gather together, forming small groups, sects, and conventicles in which they try to satisfy the emotional drives of their religious life. In the 17th century, all these timid beginnings converge in the movement which has been named pietism after the so-called *Collegia pietatis* which Philip Jacob Spener (1635-1705) had organized in Frankfurt a/M. in 1670. In 1686, August Hermann Francke in Leipzig followed with the *Collegia biblica*. The meetings were intended

for private devotions and were to prepare the formation of small congregations and communities of the faithful, who had departed from the official church. These groups and sects seem to form a common reservoir for the most variegated religious traditions and convictions. We meet with mystical, gnostical, and theosophical elements, but everywhere we find a sincere cultivation of contemplative and practical Christianity. On the one hand, we recognize the roots of that deep religious feeling which created for itself a new and extraordinary stylistic and linguistic expression and reached its full bloom in the poetry of Klopstock. On the other hand, the characteristics of the *Aufklärung* and of rationalism are still clearly distinguished. It is a well-known fact that medieval mysticism in Germany during the 13th century had a similar creative influence upon written and spoken Middle High German. Motives of medieval piety and devotion again begin to play an important part in the pietistic movement. The pietistic form of devotion is subjective and highly emotional in character. It, therefore, replaces a harmonious balance between emotion, intellect, and will by an exaggerated emphasis upon either one of these faculties. The soul reborn in Christ was the goal of all these religious endeavors. To reach this end, a variable scale of emotional gradations was developed. It started with the fearful state and sensation of sin (*Sündenangst*), then gradually arrived at the state of penitence and utter humiliation (*Busskampf*), and ended in the final breaking through to justification (*Durchbruch zur Rechtfertigung*). The irrational element is conceived either as materially immanent in the form of pantheism or, as rationally transparent, so that it necessarily opens the way to so-called supernatural religious experiences in visions, ecstasies, and prophesies.

The private devotions of the pietists turned out to become an embarrassing problem for the civil authorities. The conventicles attracted ever-growing numbers of people, thus causing churches and university class-rooms to look rather desolate. However, when the civil authorities declared the private assemblies prohibited, pietism entered its second and decisive stage. So far, the masses had stood in the background. But now pietism grew into a popular movement of great dimensions. The revolt of the masses became at the same time the signal for the onslaught against the feudal system and against the absolute supremacy of the state. The laymen protested against their being disregarded by the clergy. From Hamburg, where it started, this revolution-

ary movement spread with amazing speed to various parts of Germany. And, herewith, pietism reaches its third stage. Enthusiastic sects and secret societies appear, ancient and seemingly long-forgotten doctrines are revived. Thomas Münzer's Anabaptists and the Bohemian Taborites enthusiastically expect the arrival of the Millennium. The gnostic teachings of Valentinian blend with Kabbala, Theosophy, and magic. All emotions and passions seem to run wild, storm and stress seems to have taken hold of the religious sphere, and they all seem to be united only in the common effort to make this earth the wished-for zone of their utopia.

This was the ground in which Gottfried Arnold's religious experience was rooted. Under Spener's guidance he experienced his "revival." Under Spener's influence in Dresden he began to oppose the theology of his time. The complex world of his thought, the oscillating ways of his life, and the amazing intellectual range of his works mirror practically all the significant tendencies of his age. He is too much of a genial personality to be swallowed up by any one of the confusing movements that surround him. And he is not great enough a genius to amalgamate the positive elements of this surrounding world and to use them as building material for a new structure. Endowed with a good deal of intellectual curiosity, he clings passionately to any movement that seems to promise a satisfactory answer to his seeking and longing heart, but, after a while, he turns away in disappointment and follows another trail. His character reveals a strange and fascinating combination of storm and stress and Romanticism. Storm and stress animates his vehement attack against petrified authorities and his fight against the conventional codes and rules of the compact majority. Romantic is his glorification of the early Christian centuries. He turns away from the disheartening actualities of the present and visualizes in the times of the Apostles and Fathers of the Church the fulfillment of his ideal. The divination of this vision becomes for him the highest reality. No sacrifice can be too great to realize this ideal and to revive it within the consciousness of his contemporaries. The supreme sacrifice leads to the imitation of Christ, the formation of Christ in the human soul. Arnold's own character, however, was lacking precisely that simplicity and unity to which he so ardently aspired and which he so highly admired. His predominant characteristic is the passionate energy with which he tried to realize the last unity of life and thought.

As a scholar, he had received the comprehensive scholastic and humanistic training of his age, and the humanistic conceptions of historical evolution are clearly noticeable in his historical works. His most monumental work, the famous *Unparteiische Kirchen- und Ketzerhistorie*, which Goethe commemorates with high praise in *Dichtung und Wahrheit*, is epochal in that it first applies a psychological method to church history.

The principles that Arnold advocates and practices in his historical and poetical works he also tries to apply to his own life. After one year of service, he resigns as a member of the faculty at the University of Giessen, because he is repelled by what he calls "Das saftlose Geschwätz, den lächerlichen Hochmut, Heuchelei, Ehrgeiz und falsche Gravität auf den Universitäten." He is longing for simplicity and seclusion, for a solitary, contemplative life. So he retires to Quedlinburg to live his life as a scholar in privacy. In the years which follow, the various collections of his poetry appear in short succession. All of his poems reflect his personal experiences. Arnold's life and poetry are always correlated. Like the other pietists, Arnold believed himself an instrument and tool of the Godhead. For the sake of the education and edification of others he wanted to see his poetry printed and published. Very consciously he drew the dividing line between the objective of his own poetry and that of the poets of his time. Life is so short that it has to be utilized for the continuous intercourse with God. Therefore, genuine poetry, according to Arnold, has to serve the eternal goal of life and it has to derive its inspiration from the eternal source of life. "Ich halte alles Dichten und Singen vor unnütze, das nicht auss dem Geist Gottes fleusset." As real cognition is only obtainable for those that have been reborn in the spirit of God, so also genuine poetry is only to be found, where man has intercourse with God through prayer and obedience. Revival and rebirth, consequently, become a prerequisite for true poetry. And Arnold is only consistent, when he demands that the subject matter of poetry be religious. When we think of the humanistic conception of science as *magistra vitae*, or the humanistic conception of poetry as an "agreeable instruction," there seems to be a rather close relationship between the humanist's and Arnold's point of view. It may generally be said that the Christian humanism of the theologians corresponded to the classical humanism of the philosophers and poets of the age. This same Christian humanism is also found in the mysticism of that time. It did not only revive medieval

mysticism, but it went much farther back to Dionysius the Areopagite, the father of platonic mysticism, to Gregory of Nyssa, and to Macarius.

Although Arnold expresses high admiration for such Baroque poets as Opitz, Buchner, Francke, Hoffmannswaldau, Lohenstein, Angelus Silesius, and Christian Knorr von Rosenroth, he distinguishes emphatically between this type of poetry and his own. He instinctively recognizes the artificiality and mannerisms in many of the creations of Baroque poetry, particularly of the so-called second Silesian school. In prosody he follows very closely the poetics of August Buchner, which at that time was still officially adopted and recommended.

Arnold's "Naturgefühl" does not strike a very original note. In this respect he does not rise above the poetic conventions of his time. In no higher degree than Silesius, Rosenroth, Opitz, Jacob Balde, or Friedrich Spee was Arnold capable of a genuine appreciation of nature's greatness and sublimity. All these poets conceive nature in the manner of pastoral poetry as a lovely idyl, as a pastoral poem.

For all these poets also the description of nature is never an end in itself. They establish a relationship between the phenomena of nature and individual experiences as well as a relationship between nature and God. The beauty of nature tells them very eloquently about the supreme beauty and perfection of its Creator.

Little originality is also found in another group of Arnold's poetry which centers round the conventional scheme of so-called *Bridal Mysticism*, having developed from the Biblical *Canticles* or the *Song of Solomon*.

There is, however, another school of pietistic thought with which Arnold came in contact and under whose influence he wrote his most beautiful verses. The movement in question is known as Quietism. It originated in Spain and France and made its way first to Holland and from there to Germany. In 1700, Arnold wrote a brief preface to the German edition of the two principal tracts of Mme. de Guyon, *Les torrens* and *Moyen court pour faire l'oraison*. The theological and philosophical background of the quietistic doctrine had become familiar to Arnold through the *Guida spirituale* of Michael de Molinos, through Petrucci, and through Gertrud More. Arnold treats extensively of the whole movement in his *Kirchen-und Ketzerhistorie*. But the influence

of the quietistic doctrine on Arnold's mind and work was likewise of brief duration.

The fundamental principle of quietism is the conception of "pure love," "l'amour désintéressée." Man has to free himself completely from external life in order to reach the stage of sacred quietude and passivity. He has to annihilate all the faculties of his soul in order to become one with the will of God. "Son oraison est Dieu même; toujours égale, jamais interrompue." "L'oraison de silence" is the only true prayer. The soul which approaches God has to be freed from all images and external concepts. In the state of "pur Abandon" "deiformitas" is experienced. From here a direct way leads to the adoration of the infancy of Jesus which was practiced among the quietists and which finally became the central part of Mme. de Guyon's mystical doctrine of Jesus. "Croiez Dieu, aimez-le, et le suivez par la mort totale, la petitesse, le rien, ne vous comptant pour chose quelconque et vous irez bien." All these elements we meet again in Arnold's poetry. His life is permeated by the same faculty of self-analysis and self-torment which is the common characteristic of pietism and quietism and which is reflected in the creations of sentimental poetry in France and Germany, as well as in the numerous autobiographies and letters which were written in the age of *Empfindsamkeit*. It was this very quality that made Arnold the first author who approached history from the angle of psychology.

Among those poets that Arnold mentions himself, he followed most closely Angelus Silesius. Knorr von Rosenroth and Angelus Silesius were both disciples of Jacob Böhme (1575-1624) the "*Philosophus Teutonicus*," the shoemaker-philosopher of Görlitz. Jacob Böhme's theosophical speculation becomes the last decisive influence in Arnold's life and work. The poetry he wrote under this influence is allegoric and symbolic and can hardly be understood without a commentary. There are only a few themes which are repeated in endless variations. The central conception is the doctrine of the androgynic quality of original man and the speculation on "*Sophia*," the incarnation and personification of Divine Wisdom. Most of these teachings have their origin in the imposing systems of Gnosticism as represented by Marcion, Valentinus, Basilides, and the anonymous book *Pistis Sophia*. Jacob Böhme's influence can be traced to England and the interesting group of the English Neo-Platonists. Above all, the theosophists Bromley and Pordage and the visionary Jane Leade

adopted Böhme's teachings. The movement is known in English philosophy and church history as "Behmenism." The representatives of "Behmenism" endeavored to develop Böhme's fundamental thought into a metaphysical system. Gottfried Arnold was familiar with this movement in England and its influence, too, is noticeable in his writings. In the first volume of his *Göttliche Liebesfunken* we find 18 of Bromley's poems in German translation. Arnold's allegoric tendency was strengthened by his acquaintance with the writings of the Flemish mystic Jan van Ruysbroek, under whose direct influence he wrote a series of nine symbolical poems, entitled *Das geheime Laubhüttenfest oder die Aufrichtung und Einweihung des Tempels der Weisheit*.

However, from all these experiences which bore fruit in Arnold's life and work, he emerged essentially unchanged. He always preserved a well protected province of his intellectual freedom and, consequently, never lost his own self. His physical strength was prematurely consumed through the sensitivity and flexibility of his mind and the immense range of his literary activity. In scarcely two decades he wrote approximately 60 works, among them several in folio-size with 1,000 and more pages.

Arnold's mysticism is motivated by the desire to overcome the dualism of being and to enter the realm of the *to hen*. In this striving for unity, simplicity, and oneness as a final goal Arnold's pietism is clearly distinguished from Luther's piety which insists on the full preservation of the dualism between God and world.

Arnold's merits and deficiencies as a poet are well summarized by the genial intuition of the late Wilhelm Scherer: "Arnold hat eine merkwürdige Gewalt, uns eine Stimmung unmittelbar mitzuteilen und uns von vornherein in sein Gefühl hineinzureissen, aber selten weiss er uns ganz festzuhalten; er reicht an manchen Stellen so sehr über das Können der Zeit hinaus, dass wir von den gewöhnlichen Kleinen Geschmacklosigkeiten und von jeder Unvollkommenheit des Ausdrucks um so schärfer verletzt werden."

KURT FRANK REINHARDT

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ROMAIN ROLLAND
THE CLOSING OF A LITERARY CYCLE

WITH the recent publishing of the final volume of the fourth part of *L'Âme Enchantée*, this monumental work of Romain Rolland now stands complete. Viewed as a whole, this long novel presents a tremendously stirring gallery of brilliant character and racial studies, as well as a probing and informative review of the outstanding events in European life during the past forty or fifty years. The first part, called *Annette et Sylvie*, published in 1921, introduces the main characters, Annette Rivière and her half-sister, Sylvie. In the second part, *L'Été*, we have the birth of Annette's son, Marc, who is destined to play an important role in the later chapters of the cycle. The third part, *Mère et Fils*, in two volumes, takes us through the horrors of the World War. The fourth part, *L'Annonciatrice*, appeared in three volumes and brings the thread of narrative down to the present moment, furnishing a profound and illuminating analysis of contemporary civilization.

In the first volume of this fourth part, *L'Annonciatrice*, the author deals with the chaotic disorganization, the disillusionment and destruction of the years immediately following the World War. This portion fittingly bears the subtitle *La Mort d'un Monde*. The second volume of the fourth part is called *L'Enfantement*. Through the struggles and gropings of his characters, Romain Rolland envisages epochal changes in the political and social scheme, and expresses his hopes of a new order that is to come. The final volume of *L'Annonciatrice*, with which this study is chiefly concerned, is reverently entitled *Via Sacra*. Before the slow falling of the curtain, in pages filled with tenderness and intense lyric beauty, Rolland dismisses the three characters around whom most of the action has centered.

Throughout the seven volumes of *L'Âme Enchantée*, it is interesting to notice the frequent symbolic connotation of proper names and titles. While wisely avoiding too obvious simplicity in his symbolism, the author does not fall into the tortuous and involved esoteric complexity with which certain of the ultra-moderns continue to baffle long-suffering readers. Rivière, river, the family name of Annette, is characteristic of her adventurous and unarrested course through life, with its eddying rapids, lurking shallows and occasional cascades; at the end, a calm, sustained stream that flows on into the infinite. Her counterpart,

Sylvie, is the impulsive child of nature, the wild, untamed *sylvan* creature, governed largely by instinct and first impulses contrasting constantly with the deeper, more reflective temperament of Annette. In *Mère et Fils*, stressing the folly of continued Franco-German hatred and the hope of eventual rapprochement, there is depicted a strong friendship between a Frenchman called Germain and a German whose name is Frantz. The key to the title of the fourth part, *L'Annonciatrice*, lies in the Latin *Anna Nuncia*, which by a slight stretch of the imagination implies Annette herself, the help she has given to those about her, her own life brought to the full, and the final accomplishment of purpose. How expressive is the subtitle of the fifth volume, *La Mort d'un Monde*, to describe the inevitable and catastrophic passing of the civilization of 1914! Also, *L'Enfantement* to convey the idea of bringing into being of a new order and the consequent anguish of childbirth in the western world. The name of Marc's wife is Assia, disguised spelling for Asia. She is vastly different from all the Occidentals we know in the book and for a long time Marc does not know how to handle the Asiatic threat. But in the end she brings him renewed vitality and intellectual enrichment, as well as a saner approach to the international problems. Manifestly, too, she connotes Rolland's confidence in the Russian experiment. The final volume, *Via Sacra*, is so entitled not only because our heroes are entering the beyond, but because the paths they trod have become as holy ground. One ponders for a long time over the true meaning of the title, *L'Âme Enchantée*, but in retrospect we see in it all of Annette's life and character. She could never have resisted the slings of misfortune as she did, and plowed on through so many obstacles, had she not been herself an *Enchanted Soul*.

In the pages of the earlier volumes we find that although Annette's generous heart had often glowed with genuine passion, most of her love affairs had been disillusioning to her, some of them bitterly so, because her various suitors had invariably taken so much more from her than they had ever given. In her closing years, however, a friendship that had been very dear to her is renewed in unexpected fashion. In her youth one of her most faithful admirers had been Julien Davy, now become a distinguished writer and philosopher. We find him persecuted by the reactionaries and non-progressives because of his pacifist utterances during the War and his liberal leanings. He is brought back into the circle of Annette by his daughter, Georgette, who had divined the secret of the youthful romance through revealing

letters which she found while cleaning among her father's papers. It is no easy task for Georgette to bring about their first meeting, for her father is a timid soul and feels quite agitated and apprehensive in regard to seeing Annette after so many years. Why had he married another? None realize better than he the deep seated influence she had once exercised over him. The great change in his outlook, the adopting of his uncompromising, stoical and unselfish philosophy of life, his unwillingness to shout with the mob, had been due in large part to her faith in him when he doubted, her wise counsel and the example of her courageous conduct. Indeed, they had much in common, and the renewing of their sympathy and understanding was extremely gladdening to both in their old age. This reawakened affection diffused a mellowed tenderness which at the decline of life compensated for many of the hard knocks and adversities of the past. At the same time, the frequent presence in their midst of the charming and cultured Italian, Chiarenza, added zest and animation to the little band of intellectuals who were constantly striving by every means within their grasp to brighten the lot of the unfortunates of society and to make the world a better place to live in.

The dynamic and somewhat disturbing presence of Marc and of Assia in this group furnishes contrast between the conceptions of the older and younger generation. Julien and Chiarenza have come to believe in the doctrine of passive resistance and gradual evolution to a more equitable state of society. Marc, on the other hand, his passionate sincerity increased by the example of the reckless enthusiasm of his wife, seems headstrong and violent at times. He bitterly reproaches the band of older liberals for their caution and policy of safety first. He harps on the theme that nothing can be accomplished unless direct action be substituted for words, and the sooner the better. More than once when Marc is ready to fly off at some impossible tangent, the serene wisdom and greater experience with reality on the part of Annette, Julien and Chiarenza serve as a valuable restraining and leavening influence upon his impetuosity. But their task is no easy one; Marc scorns all ideas of self-conservation and seems to invite danger. By his incendiary writings and unpolitic utterances, he has become an object of suspicion and resentment to the old guard, and it is an open secret that he is being unrelentingly spied upon. Without the powerful protection, unknown to him, which Annette succeeds in having thrown about him, Marc would have been imprisoned or conveniently assassinated through the unscrupulous

agency of those in high places, whose sensibilities he had offended.

Although Annette is proud of her son and ready to encourage him in his uncompromising liberalism, she is constantly alarmed for his safety. With the situation growing more complex and Marc's health and sanity endangered by the feverish pace he maintains and the nervous tension under which he labors, Annette and Assia combine all their persuasiveness to take him off to the mountains of Switzerland for a period of rest and change. In the life as well as in the writings of Romain Rolland, Switzerland has always been a region of serenity and refuge from materialism, truly *Au-dessus de la Mêlée*. The trip is a most delightful one, the clear mountain air, the grandiose scenery, the simple healthful life away from the turmoil and artificialities of Paris, bring much needed appeasement and a better balanced outlook on reality. However, the greatest victory is a spiritual one, a state of mind that Annette had waited for and hoped for ever since Marc had reached the age of reason. They pass long hours together during their mountain climbs, all barriers are broken down between them, they open up their hearts without reserve to one another and come to the joy of perfect understanding. Marc at last appreciates fully the never ending sacrifices his mother had made for him, her incomparable and unstinted affection, and he draws close to her with a yearning tenderness. Again the muddy waters of the river seem to run smooth and untroubled.

Although Marc begins chafing to get back to action and work, the three cannot be so near to gorgeous Italy and not go there for a short visit. But the knowledge of Marc's political principles precede him, and no sooner are they upon Italian soil than difficulties begin to beset their path. The anti-fascist leanings of Marc were well known because of the articles he had written on the subject and it soon became obvious that he was an unwelcome guest in Italy and that his every movement was being closely watched. A young Italian whom he thought an exile and whom he had befriended in Switzerland set a trap for him at Milan. He was unceremoniously arrested and searched for incriminating papers. It was only through the intervention of friends of Annette and thanks to the cleverness of Assia that he was finally released. Marc's anti-fascism, his hatred of tyranny and oppression naturally increased with this bitter experience. While he frankly admitted the material prosperity of Italy, the genius and energy of Mussolini, he saw on every hand a decline of spiritual values, a nation living in military regimentation, individuals afraid to think for

themselves or express an opinion, except of the rubber stamp variety, the entire civil life under control of the police. It seemed to him that this once proud and brilliant nation had sold its birth-right for a mess of pottage. On every hand, if anyone became critical or stepped out of line the punishment was swift and cruel.

They move on to Florence where the atmosphere seemed less tense and they gave themselves over to the enjoyment of the incomparable art treasures of this ancient city of the Medici. Their troubles were soon forgotten as they lingered on for a few more delightful weeks before the return to France. One day while strolling through the quiet and picturesque streets of Florence, Marc had the temerity to try to defend a dignified old man who had been brutally set upon by a band of black shirts. The affair was over in a few seconds, the assailants disappeared as swiftly and mysteriously as they had come. There were two victims, however, instead of one. The old man had been beaten into insensibility and Marc lay upon the ground with a single, tiny stiletto wound in the back. Annette and Assia rushed to his assistance, but he was dead before they could reach him, almost before they could realize what had happened.

This crushing blow was too much for the two women, however courageous and stoical they might be. The ghastly snuffing out of this brilliant young life at the very beginning of its usefulness left them appalled and dazed. The two beings that were nearest and dearest to Marc were weighted down under such a load of despair and inconsolable grief that for a while they did not know where to turn or what to do. They must get out of Italy but there was not a friendly hand to help them. Assia became hysterical and was completely useless to Annette in this heart-racking crisis. Marc's body had to be taken back to France and Assia cared for along the way like an invalid. Annette was obliged to call upon all her reserve of calm determination and indomitable pluck to be able to attend to the many petty and painful details and to assist at the last sad rites without collapsing.

As may be well imagined, the terrific strain exacted a heavy toll. After Marc's burial, Annette's strength and courage seemed to abandon her. For the first time she felt completely defeated, life had nothing left for her, she had given her all for this second self, and up to that point had shaped her whole life for her darling Marc.

Elle eut des jours et des nuits d'agonie intérieure, dont nul ne connut rien. Elle devait livrer ses combats, seule. D'affreux combats! Sa vie s'allongeait derrière elle, comme une ombre, au coucher du soleil. Sa vie la suivait encore.

Mais c'était une ombre, près de se fondre dans la grande Ombre qui s'étendait sur la plaine. Que lui restait-il? Qu'était-elle encore? Elle était, sous l'immense paupière de cette Ombre, le regard intérieur de l'Être qui l'aspire. (Part IV, Vol. 3, p. 163).

And yet she had too great vitality to give up. The precious memory of Marc was constantly with her and she felt that she must die in action. For a while she partially forgot her grief in a supreme effort to take up the banner he had carried. She became a familiar figure and forceful speaker in the gatherings to which Marc had formerly devoted his fiery energy. But time and age told against her. Her vital organs, especially her heart, were breaking down in their functioning, and from sheer inability to drag herself up and down steps she was forced unwillingly to resign herself to a more passive existence.

Although no one can ever replace Marc in her affection, there is a certain transfer of interest and hope to the grandson, Vania. The latter is beginning to take cognizance of the universe about him and may some day put his shoulder to the wheel at the point where his father left off. Of course, Annette can no longer take an active part in the bringing up of Vania. She has to leave that to Georgette Davy who has become a constant visitor after the renewal of friendship between her father and Annette. Georgette is exceedingly fond of Vania, and as the latter is left to her more and more, she devotes her time to him as if he had been her own. In spite of the disparity between their ages she and the little fellow become boon companions. Without finding it in books, Georgette develops an interesting system of pedagogy in this experiment. The program is almost upset at times by interference from the mother, Assia, who is somewhat baffled by the unusual tactics pursued by Georgette and jealous because another is taking her place. But fortunately she is too busy to pay much attention to her son and in the long run she has sense enough to allow Georgette to go on with a method which seems to be obtaining excellent results. We have some brilliant pages of child psychology here that recall the first two volumes of *Jean Christophe*, *Aube* and *Matin*. The main points in the program of Georgette are essential cornerstones in the author's own idealism, namely, to grant widest possible freedom from petty restraint, to enjoy life to its fullest and deepest, to suffer without complaining, to develop independence of the opinion of others and fearlessness of consequences, above all to teach by example as well as by precept. By the many fascinating and thought-provoking pages which Romain

Rolland has written concerning child education he joins the ranks of such non-specialists among French writers as Rabelais, Montaigne, Fénelon, Rousseau, Anatole France and many others.

In the last pages we see the circle rounded to the full. This great symphonic structure returns to the initial theme, dying away at the end in consummate and receding gentleness. True to the promise of the first volume, *Annette et Sylvie*, the final pages bring us the ultimate flowering of these two companion souls who had fought shoulder to shoulder through so many difficult crises. At every turn their two different natures had effectively balanced one another. Annette had been the more serious of the two, the more creative and the more dependable, and her lot in life had been a less favored one. But Sylvia had never turned away from responsibility, and in the darker moments her gaiety and extraordinary vivacity had afforded contrast and relief.

Sylvia had always been like a second mother to Marc and had had much to do with the shaping of his early years. She had a strange intuition of his death and seemed even more crushed by his sudden taking away than even Annette or Assia. Her expansiveness and resiliency abandoned her, she fled all company for a while and withdrew into a veritable hermit existence. Later, in an effort to forget herself, she took the considerable fortune that remained to her and spent the greater part of it in founding an elaborate school for poor children. The experiment turned out disastrously, her backers deserted her, and she saw the result of her costly efforts slip from her hands. With her health failing rapidly and her money gone, she was forced to move into ill-furnished quarters. However, she never complained and steadfastly refused any succor. She had learned to play the piano at an advanced age and the consolation of her last days came through music and a rich interior life that she was able to create. But there was a limit to everything. She finally used up her resources of vitality and died gently, fading away like distant music.

With Marc and Sylvia gone, Annette felt as if she were alone in a desert. The time seemed long to her and she found herself once more pondering upon the significance of life. She, too, derived her greatest consolation from music and often through its magic power she escaped to commune with the departed and to live over some of the less bitter moments of the past. Assia married again and went away to America, where, according to her letters she succeeded in finding the strenuous life *par excellence*

that she had always craved. The battle for the ideal, resistance to injustice in all its forms, is handed on to the grandson, Vania, whom we see growing into a vigorous and intelligent conception of life as the cycle ends.

The river was flowing toward the sea; Annette felt that her work was done and that she was approaching the end of her long journey. Her heart was failing rapidly and at intervals she sank into long spells of unconsciousness. In an ultimate vision, the whole world appeared to her consumed in a vast and relentless flame—the flame of salvation and purification and beginning over again. "Souffrir c'est apprendre." Her last breath left her face wreathed in a smile at this revelation of the future and of accomplishment.

Dix ans de combat contre soi-même.
Il faut se combattre pour se surmonter.
Dix ans de paix, fille de la guerre, mère de la guerre.
Ne te plains point! La paix est au bout.

Marchons au-devant d'elle!
Mon amie, ma femme, je t'offre mes blessures.
Elles sont le meilleur que la vie m'ait donné.
Car chacune est la marque d'un pas en avant.

ALEXANDER G. FITE

University of California at Los Angeles

SPANISH PAINTINGS

TWO POEMS

Portrait of An Old Man, by El Greco

Who limned the pale frustration of this stare,
devoid of guile or innocence or strife;
did brush, or scalpel, lay these secrets bare
to lend to mortal cares immortal life.
This twisted mouth has uttered prayers in vain;
these rheumy eyes have lost the gift of tears;
what is not stamped by grief is forged by pain,
not love but hope deferred has cast out fears.
Fled the least trace of humour that o'errides
the bleak prelude of passion shorn of strength—
forlorn, incurious, as life subsides
this Don awaits whate'er Death brings at length:
and your the hand, El Greco, yours the eye
to pierce through flesh to soul—to paint a sigh.

* * *

Composition, by Pablo Picasso

Chief Master of our modern art, you hail from Spain
whence Goya and Velasquez and El Greco came,
and now, as once for them, salons acclaim your reign;
though your aesthetic and your aims are not the same.
They dealt with saints and martyrdom, and love with wings,
the pageantry of wars and courts, queens, knaves and kings;
painting for peers and common men objective things
in such inimitable style its truth still sings.
You look within, abstracting lines and planes and tones,
painting with muted palette or in monochrome
a patterned spatial art expatriates enthrone—
not on the Rue Bonaparte—but near the Dome.
They dealt with depths and heights of elemental passions—
You with the raw materials of tomorrow's fashions.

GEORGE JAMES COX

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THE INTEGRATION OF ENGLISH WITH FOREIGN LANGUAGES*

A SHORT time ago the professors of education, in their constant and avid search for something new, made the discovery of the word *integration*. As I was then enjoying a year's leave of absence in Europe, I am not sure that I know much about the meaning of the word as it appears in the 1934 educational lexicon—not much more, in fact, than some of the educators know about the subjects they are so busily integrating. Common sense has long taught me, however, that there is a very real relation between the teaching of English and the teaching of foreign languages, that the two are in a very real sense one, and probably the best that I can hope to do this morning is to point out to you some of the things that your common sense has long taught you.

It was, I think, the late Sir John Adams who made the excellent observation a few years ago that "every teacher is a teacher of English," for every teacher, indeed, is employing the medium of the English language and is therefore determining the language habits of the student. Certainly, the nature of the English language being what it is, every teacher of a foreign language, even though not a single word of English be spoken in his classes, is constantly improving the student's command of his native tongue. And, the nature of the English language being what it is, every teacher of English is in reality teaching a very wonderful and complex combination of foreign languages.

But before speaking of the consequences to us of the way in which the English language was formed, I want to mention one duty which it seems rests with both English and foreign language teachers. And that is, to call to the attention of the student the very miracle of language itself. What would mankind be without language? It is true that other creatures, in their very own ways, seem to get along quite well without our type of communication. It is only Ulysses' old dog, Argus, who recognizes him when he returns to rocky Ithaca. Indeed, I read some time ago of a scientist who in his investigation of the communication of animals claimed to have discovered some "MONKEY NOUNS." But certainly, for human purposes, the most limited mumblings of *pithecanthropus erectus* were more serviceable than the most highly developed sense in animals. "Language," said Max

*An address to the Foreign Language Section of the Southern California Junior College Association, Los Angeles, October, 1934.

Müller, one of its profoundest students, "is the Rubicon that divides man from the beast." Recorded language, we might add, which has made us the heirs of all the ages, is the Rubicon which divides civilized man from the savage man. "Language," says Professor Judd, a more recent scholar, "is the fundamental social institution." What happened, I ask my students, in the case of the legendary professor, who for the sake of the experiment, kept his two children on a small island during all of their youth, isolated from human speech? And then there is the much-mooted question which my students always enjoy: To what extent is language used in thinking? "We think with words," said Anatole France. And C. H. Grandgent affirms, "Man's supremacy is due to speech and to the capacity for sustained thought and precise communication which speech affords." Charles Swain Thomas, in writing on the teaching of English has said, "Among progressive teachers of English no one topic is receiving at this time more serious consideration than the relationship between language and thinking. Think of language as being far more than a device for expressing thought. It is an instrument for evolving thought." Professor Watson, of Behaviorism fame, I have been told, goes so far as to say that we not only *use* words in thinking but we actually begin the act of pronouncing them, even in silent thinking. Professor Watson's friends, therefore, ask him not whether he has made up his mind, but whether he has made up his larynx. The miracle of speech, then, the service of words, the poetry of words, the music of words, the savor of words—"That blessed word *Mesopotamia!*"—to all these mysteries both the English and the foreign language teachers may introduce the student, with his resulting determination in many cases to command a wider knowledge and a more effective use of this marvelous institution of language.

The second duty to the student, for both of us, it seems to me, is to point out the marvelous richness and beauty of the *English* language. This may certainly be done without falling into Chauvinism or denying to any other language its particular advantage or charm. For the multiple source of English, its liberality in borrowing from any language any word of which it has need, these have undoubtedly made it one of the most serviceable languages of all time as a tool of thought and means of communication. When we recall that one man—Woodrow Wilson, to be specific,—employed in his writing as many as fifty-three thousand different words, we realize the complexity of thought and expres-

sion possible in the use of the English language. I have read that the Romans looked upon long division in arithmetic as a rather remote possibility. The difficulty for them, of course, lay not in the operation itself, but in the inadequacy of Roman numerals as an instrument for calculation. As the Arabic numerals have been a most efficient instrument for mathematical procedure, so has English made possible marvelous complexity and profundity of thought and expression.

As to the beauty of the English language, the variety of its sounds, I cannot do better than to quote from one who used it with great care and devotion, John Galsworthy. In speaking before a meeting of English teachers a number of years ago, he said, "I often wonder, if only I didn't know English, what I should think of the sound of it, well talked. I believe I should esteem it a soft speech very pleasant to the ear, varied but unemphatic, singularly free from guttural or metallic sounds, restful, dignified and friendly. I believe—how prejudiced one is!—that I would choose it, well spoken, before any language in the world, not indeed as the most beautiful, but as the medium of expression of which one would tire last. Blend though it be, hybrid between two main stocks, and tintured by many a visiting word, it has acquired rich harmony of its own, a vigorous individuality. It is worthy of any destiny, however wide." A realization, then, on the part of the student of the comparative adequacy of the English language, of its dignity, its beauty, its far-flung employment, its apparently magnificent destiny,—this realization will undoubtedly stimulate a greater curiosity about the English language and its sources, and a consequent improvement in the work of both English and foreign language classes.

This brings us to a consideration of the composite nature of the English language and the consequences to English teachers and foreign language teachers. Since English is, as Galsworthy said, "a hybrid between two main stocks," since it is tintured with borrowings from virtually all known languages—since this is true, it may certainly be said that every foreign language teacher is teaching English and every English teacher is teaching foreign languages. In both classes, therefore, I think that more attention should be given to the etymology of English words. The great majority of your foreign language students will never actually speak or write extensively in a foreign tongue, but whether they do or not, you may be sure that in teaching them a foreign language you are rendering them an inestimable service in en-

larging their English vocabulary and giving them a better command of their mother tongue. For this reason, I believe that you should take advantage of every opportunity to point out to your students the English derivatives or cognates of new words which they encounter in a foreign language. The English teacher, likewise, should if possible point out the foreign language origins or cognates of all new English words. Some of my students consider this almost a mania with me. "That word comes from two Greek words," I say, and my students begin to smile because of the familiar sound of the introduction. I smile with them, but I turn around and write the two Greek words on the board: *peri*, for example, meaning "about," and *patein*, meaning "to walk," hence, *peripatetic*, meaning "walking about". And then, of course, I tell them of the school of philosophers. A student came to me a few days ago with a word that I did not remember ever having seen before: *eupeptic*. Some French writer had been called a "eupeptic Carlyle." I was glad to be able to give him, without having to consult a dictionary, the origin of the word and hence its meaning: *eu*, meaning "well" and *peptein*, meaning "to digest," and to contrast it with the word *dyspeptic*, from *dus* (hard) and *peptein*, a word which the student already knew, of course. Students are greatly interested in such derivations from Latin as *recipe* from the Latin *recipe*, meaning "take up," which was the first word in a Latin formula for compounding drugs, especially since it appears on a druggist's prescription in the abbreviated form of Rx. It seems to my students despairingly illogical that the English language should have one word *let* meaning "to allow" and another word *let* meaning "to hinder," even though the latter does survive today in fossil form only, as in the expression "without let or hindrance" or "a let ball" in tennis. Tennyson in the *Idylls of the King* has Lancelot say, "Mine ancient wound lets me from the saddle." Hamlet exclaims to his friends who would prevent his following the ghost, "Unhand me, gentlemen! By heaven, I'll make a ghost of him that lets me." This dismay is somewhat lightened when I explain to them that in Old English there were two words, spelled differently, pronounced differently, and having different meanings: *lettan*, meaning "to hinder" and *laetan* meaning "to allow."

In introducing students to the study of etymology, it is, of course, necessary to point out to them that the meanings and forms of words are constantly changing, in spite of the comparative permanency given them by the present-day extensive use of print-

ing. Language is not a permanent and fixed mechanism. It is a constantly growing and changing organism.

It is equally important, of course, to demonstrate the extent to which words change their meanings; in other words, that cognates in different languages often have quite different meanings. A Frenchman was recently offended instead of feeling complimented when an American called him a "versatile" person, for the French word *versatile* conveys always a *sens péjoratif* of "changeable"; that is, "fickle"; whereas in English it usually means "capable of turning one's genius easily from one thing to another." *Eventually* in English usually means "certainly at some future time," whereas *éventuellement* in French means "perhaps at some future time." Imagine, too, the distress in a French pension when a young American girl came home one afternoon and announced that she had just committed a *faux pas*, for the expression designates something a great deal more serious in French than in English.

Not only do I try to emphasize the etymology of words in all my English classes, but also, we have established in the Santa Ana Junior College an elective course in *Word-Study*, which considers briefly among other things the history of the English language and the way in which we have inherited our words from other languages. This emphasis upon etymology in the English class gives the student a deeper sense of the value of foreign language study, even though he doesn't expect to be an American consul at Paris, Hamburg, or Madrid. It leads him to elect foreign language courses, and to study with a greater conviction of their value, those foreign language courses which are required.

As to grammar, I shall repeat with honest conviction what I have said many times, and what many people have said before me: What I know of English grammar I learned in the study of Latin. Our best teachers of grammar are our Latin teachers, and then come the teachers of other foreign languages. In fact, I believe it is very difficult to teach grammar to a mono-lingual person, for in a sense there is no such thing as Latin grammar or English grammar or French grammar. There is the principle of grammar and there is its application in various languages. And, of course, a knowledge of grammar as it operates in one language makes easier the comprehension of its operation in another language. And it is often only when a student begins the study of a foreign language, that light begins to dawn upon the mysteries of case, of verbals, of agreement, and even upon some of the more difficult elements of style.

Incidentally, every English teacher and every foreign language teacher should take into consideration the many variations in grammatical nomenclature. Otherwise, the student may not realize that what one teacher calls a "predicate noun" is what another calls a "subjective complement," that what his French teacher calls a *complément circonstanciel* is no more nor less than what his English teacher called an "adverbial phrase or clause," *et cetera*.

In the study of literature—there too there is a wonderful opportunity for the integration of English and foreign language instruction. In literature it is, of course, the universal element of human nature, of human joy, and human suffering, regardless of tongue or creed, that we all try to emphasize.

Harsh-tongued! thou ever dost suspect me thus,
Nor can I act unwatched

Sit thou down

In silence, and obey, lest all the gods
Upon Olympus, when I come and lay
These potent hands on thee, protect thee not.

The sentiment of these lines might have been first expressed yesterday in a local newspaper in the English language. As a matter of fact, it is the reproach of Zeus to Juno, as their story was told in Greek by a blind bard a thousand years before Christ. This universality of human experience and of human feelings can certainly be emphasized in the courses which many of our English departments conduct in World Literature. There too, when we read foreign language literature in translation, we have an excellent opportunity to make the student use any knowledge of a foreign language which he may have already acquired.

May I remark before closing that if the English teacher is to take his part in the integration of English and foreign languages, he must first learn the foreign languages. There is no more important part in the preparation of an English teacher than his acquainting himself with other languages than his own. It is my firm opinion, indeed, that even the elementary study of a single foreign language will serve the English teacher better than the innumerable courses in education which he is now required to follow. For him, becoming an educated person is much more important than passing courses in education.

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TEN PROBLEMS IN THE REORIENTATION OF FOREIGN LANGUAGE INSTRUCTION

IN his recent address for the American Association of Teachers of German, Professor Henmon¹ has called attention to seven fundamental problems besetting the teaching of the modern foreign languages in the United States. To the issues which Professor Henmon discusses, the writer would add the following as critical sub-problems worthy of the attention of course of study committees:

1. *Definition of minima.* In a field representing, as do the foreign languages, a miniature curriculum in themselves, the minima to be mastered at each educational level, by groups of given learning rates, require rigorous definition. These should preferably be low enough to permit of ready attainment by a large percentage of the pupils, and to allow ample leeway to teachers in supplementing the core-content with material specifically adapted to the interests and abilities of the individual pupils or class groups. There is good reason to believe that foreign language courses are at present standardized upon too high a level of mental ability.²

2. *Formulation and administration of the testing program.* This implies the cooperative construction of objective tests for each level in terms of the minima thereof, and with due regard not only for the *method* of instruction used, but also for the nature of the *outcomes* anticipated. Similar attention should be given to the construction of diagnostic tests of which none whatever are available to date.

3. *Orientation of the instruction toward a common ultimate end, defined in terms of local need.* A regrettable fallacy of current practice is the error of considering the foreign languages as a generic unit—of assuming that French, German, Spanish, and Italian possess identical values for students everywhere. In a sense this assumption may be true, but in practice the extent to which these values can be realized differs among the languages,

¹V. A. C. Henmon, *Recent Developments in the Study of Modern Foreign Language Problems*, in *The Modern Language Journal*, Vol. XIX, No. 3, pp. 187-201 (December, 1934).

²Walter Kaulfers, *Intelligence and Spanish Failures*, in *Modern Language Journal*, Vol. XIII, No. 7, pp. 550-553 (April, 1929); *Mental Selection in the Foreign Languages*, in *Hispania*, Vol. XI, No. 6, pp. 505-510 (December, 1928); *Intelligence of One Thousand Students of Foreign Languages*, in *School and Society*, Vol. XXVIII, No. 724, pp. 597-599 (November 10, 1928).

and within each language, according to the motives of the pupils in electing them. To consider foreign language values as generic is as absurd as assuming that all sciences—chemistry, biology, physics, astronomy, botany, zoology, or geology—possess equal worth for all. The values of Spanish to students in Southern California, for example, are certainly not the same as for students in Maine. In the southland, a definite interest in speaking and commercial usage is certain to prevail, while in the north, literary values and college preparatory requirements may constitute dominant motives. To teach both groups as if their interests coincided is to neglect a vitalizing force in education: the motivating influence of special desire or need. It is not improbable that this failure to regard student motives in language study is one of the causes for the 83 per cent decrease in foreign language enrolments at the end of the second year. The fact that the interests of students at the secondary school level are but an indirect manifestation of community needs, or the expectations of parents, seems to have been overlooked by foreign language groups insofar as current practice would indicate.

4. *Differentiation of courses within each language.* Just as the motives and interests of students vary among the several languages, so too may their interests differ within each language. To date, the only objective that has been recognized is that of preparation for the university, despite the fact that only 26 per cent of the students who enter the secondary school continue in college, and that those who continue less than one-third receive the baccalaureate degree.³ In these circumstances it is futile to expect foreign language courses to yield other than ephemeral outcomes. The prospect of college entrance is too remote to make a vital appeal as an incentive among freshmen and sophomores in high school. At present, moreover, this objective emphasizes almost exclusively the literary aim, in patent contradiction to the fact that interest in this outcome rarely constitutes the sole motive of students in electing foreign language work. To expect adolescents, whose interests are largely in the present, to apply themselves diligently for four semesters merely that they may some day read Goethe, Corneille, Dante, or Cervantes in the original (when in all probability many have never heard the names before), is to postulate a psychology of human interest quite for-

³I. L. Kandel, *Comparative Education*, New York, 1933, p. 191. See also: United States Office of Education Bulletin 1931, No. 20, Vol. II: *Biennial Survey of Education, 1928-1930*, Washington, D. C., 1932, pp. 692-693.

eign to life. If college preparation is the only justification for teaching the foreign languages, then the courses should assuredly be discontinued in the junior high schools and confined to the upper division of the secondary school proper. To offer purely preparatory subjects in the freshman and sophomore years, when the probability of loss through disuse is as great as in the linguistic studies, is to commit an educational blunder of the first magnitude.

In large schools it should be possible to offer more than one type of foreign language course, differentiated according to the dominant interests—scientific, artistic, literary, or commercial—of the student personnel. For majors in any of these fields who subsequently decide to enter college, a special semester course providing a thorough grounding in the structure of language could be offered. Where limited enrolments render such a differentiated program impossible, the specialized course may well be instituted in the last semester of the present two-year offering, though it is obvious that the purely preparatory value of the work would be more effective if taken in the senior year. Quite apart from its advantages in this respect, such a postponement of the formal aspects of language study should have distinct pedagogical values. Has it never occurred to foreign language teachers how much easier and economical it would be to present these elements in the upper years, at a time when the incompetent students have been eliminated, and those who remain have acquired a definite background in interest and experience to profit by the work?

Surely no more futile objective than that of preparation for college could be chosen as the ultimate aim of foreign language teaching, not merely for its want of appeal to pupil interests, but also for the practical impossibility of preparing students adequately to meet the infinite idiosyncrasies of university departments.

5. *Differentiation with respect to individual differences.* A problem of no less importance is that of securing a recognition of individual differences. Objective test scores have revealed repeatedly the tremendous range in ability acquired by pupils in the same class during a single semester. It is not uncommon to find students in beginning courses who attain as high scores on survey tests as students in the third and fourth years, yet owing to the definition of foreign language requirements in terms of semester hours or units, these individuals are obliged to pursue the same routine in the same unmotivated lock-step formation.

To date this problem has been attacked only from the viewpoint of prognostic measurement. This approach would undoubtedly prove fruitful were pupil achievement in all classes oriented toward the same objective, guided by the same standards, and evaluated in comparable units; but even a casual survey of the field shows that such conformity nowhere prevails. Before aptitude measures can prove even moderately efficient in the solution of this problem, foreign language teachers themselves must be more definitely agreed on *what they shall grade* and for *what they shall predict*.⁴ Moreover, it is important to indicate that rate of progress in such a field as the foreign languages is not a function merely of ability *per se*, but also of the capacity for sustained effort, and of the dynamic will to work. It is doubtful if the ensemble method of homogeneous grouping, based only on latent capacity, to the neglect of functional interests, can ever provide a satisfactory solution to the problem. A re-definition of foreign language requirements in terms of demonstrable ability rather than in terms of bench-warming, and freedom for the individual to progress as rapidly as his interests and abilities allow, are the pressing needs of the hour.⁵

6. *Psychologization of the teaching process.* A problem beyond the competency of most foreign language groups to solve is that of bringing the instructional process into conformity with tested truth. Probably no department is by virtue of interest or training more removed from contact with experimentation in the field of learning than that of modern languages. In consequence, language teaching is still founded in considerable measure either upon plausible pseudo-psychological notions and philosophical speculation, or upon empirical experience and mechanical rule-of-thumb procedures. This explains why the most common method of teaching continues to choose for its medium a second language equally unfamiliar to the student—the abstract, technical lingo of formal grammar, and ultimately spends as much time explaining this tool as in developing a mastery of the subject itself. This, too, is why a predominantly logical method persists in prac-

⁴Walter Vincent Kaulfers, *Educational Guidance in the Foreign Languages*, in *The Modern Language Forum*, Vol. XVI, No. 4, pp. 117-120 (October, 1931); *Present Status of Foreign Language Prognosis*, in *School Review*, Vol. XXXIX, No. 8, pp. 585-596 (October, 1931).

⁵The practical aspects of this problem have been presented in detail in the writer's article, *Breaking the Foreign Language Goose-step*, in *Education*, Vol. LIII, No. 7, pp. 440-444 (March, 1933).

tice, despite the abundant evidence that learning in the elementary stages is primarily psychological and inductive, rather than logical and deductive. It also explains why the approach to the oral objective in the modern languages still represents for many students a mere ride upon the merry-go-round—all motion without direction—rather than a series of graded and psychologically planned steps, representing a gradual but continuous approach to the development of conversational ability.⁶ The ways and means for correcting these conditions have long been indicated in the literature of foreign language methodology, but it is doubtful if until the recent introduction of courses in the principles of foreign language teaching the personnel of the field has ever been exposed to this information; and it is equally doubtful if foreign language teachers, dominated by subjectmatter interests, and oriented almost exclusively toward the *classics*, narrowly defined and narrowly interpreted, have ever developed more than a supercilious condescension toward contributions in the field of methodology and curriculum building.

7. *Definition of terms.* Before even a beginning can be made toward the amelioration of these conditions, however, foreign language departments will be obliged to strive toward a more uniform definition of terms employed in foreign language parlance. Nothing has been productive of more misunderstanding, nor provoked more controversy in foreign language circles, than the use of identical terms in different senses, without attempt at definition. Much of the haggling over so-called *grammar* proceeds from the variety of connotations and constructions placed upon this term. To some, the word implies merely the formal terminology of grammar—*viz.*, subordinate clause, conjunctive pronoun, hortatory subjunctive, passive pariphrastic, and the like. To these, a method or text is *grammatical* only to the extent to which this terminology is present or absent. To others, any description of the method of combining words into semantic groups is grammatical regardless of how elementary the vocabulary of non-technical terms employed as the medium of instruction. To them ordinary drill is often confused with grammar.

⁶For a more detailed treatment of this point see: Walter V. Kaulfers, *A Graduated Approach to the Oral Objective*, in *The Modern Language Forum*, Vol. XVIII, pp. 13-20 (April, 1933). Also *The Mastery-Unit Plan in Foreign Language Teaching*, in *Hispania*, Vol. XIII, No. 5, pp. 417-430, (November, 1930).

The same confusion prevails with respect to such household terms as *reading*. Thus one learns with amazement that Dr. Bovée's second year classes at Chicago "read" French with comprehension at the rate of 100 words per minute;⁷ while Friedrich Augener does not expect his third and fourth year students to read more than one page an hour, sometimes not more than six to ten lines!⁸ Surely the term *reading* is not employed in the same sense by both writers. Although some attempt has been made to differentiate various types of reading through the introduction of the modifiers *extensive* and *intensive*, these designations are still too broad to be serviceable. Would it not be better to define the activity in terms of rate and level of comprehension, as is done in educational parlance, and to divest the word entirely of its associations with translation, grammatical or syntactical analysis, and literary appreciation? Certainly no field suffers more than the foreign languages from the "jangle fallacy" of considering different factors as identical merely because their names sound alike; nor from the "jangle fallacy" of considering equivalent factors as dissimilar merely because their designations differ.⁹ For the clarification of this confusion the services of the educational psychologist, research expert, and director of teaching are imperative. What is done in the name of reading or grammar within a certain school and grade level must be similarly understood by every instructor if course outcomes are to be at all comparable, or if measures of achievement are to prove equally valid for all class groups.

8. *Compensation for sex differences in pupil interest and achievement.* In reorientating foreign language instruction toward the new philosophy of education, due attention should be given to the relatively wide difference in the appeal of foreign language offerings to boys and girls. Although sex differences in interest and achievement have long been noted throughout the curriculum, this difference seems to have become exaggerated beyond justification in the modern languages. There is little room for doubt that present courses are decidedly partial to the girls. Indeed, the

⁷A. G. Bovée, *An Experiment in Reading*, in *Modern Language Journal*, Vol. XV, No. 8, pp. 507-508 (May, 1931).

⁸Friedrich Augener, *Wenn die Lektüre Beginnt*, in *Die Neueren Sprachen*, Vol. XXXVI, No. 7, pp. 521-525 (November, 1928).

⁹The writer is indebted to Professors Aikins and Kelley for this terminology. See Truman Lee Kelley, *Interpretation of Educational Measurements*, New York, 1927, p. 64.

instructor who starts with an equal number of each sex in his beginning classes may well ask himself what has become of all the boys by the end of the third term. This sex difference is confirmed by survey studies involving thousands of students. Book,¹⁰ from a study of 5188 cases in 1922, found that whereas the brightest girls regularly selected Latin and the foreign languages as their favorite subjects, the boys never listed foreign language work as their favorite study. Similar findings were reported by Colvin and MacPhail in 1924 from an investigation of 6145 pupil choices,¹¹ in which the writers indicate that "The three studies most frequently named as favorites by the boys are (1) mathematics, (2) history and civics, and (3) English and literature; by the girls, (1) commercial subjects, (2) English and literature, and (3) modern languages." Do the comprehensive investigations of reading interests by Jordan, M. Celestine, and Terman and Lima¹² not offer at least a suggestion of ways and means for securing a more favorable adaptation of foreign language offerings to the interests of boys?

9. *Re-orientation of foreign language instruction to recognize language as a means of communication rather than as an end in itself.* In the conventional apology of foreign language departments for the relatively marked decrease in enrolments beyond the second year, due cognizance is seldom taken of a psychological factor which, if not directly, at least indirectly conditions pupil choices respecting the continuance of foreign language study. It is the diametrically opposite concept of languages shared by the student personnel as compared with that held by the instructional staff. To the former, language has little appeal except as a means of communication; in the hands of the latter it becomes an end in itself—the subject of minute and detailed analyses, regardless of the intrinsic interest of that which is expressed. Language is

¹⁰William F. Book, *The Intelligence of High School Seniors as Revealed by a State-Wide Mental Survey of Indiana High Schools*, New York, 1922, pp. 159-184, especially p. 171.

¹¹Stephen S. Colvin and Andrew H. MacPhail, *Intelligence of Seniors in the High Schools of Massachusetts*, United States Bureau of Education Bulletin, 1924, No. 9, Washington, p. 39.

¹²Arthur Melville Jordan, *Children's Interests in Reading*, Teacher's College, Columbia University, *Contributions to Education*, No. 107, 1921. Sister M. Celestine, *A Survey of the Literature on the Reading Interests of Children of the Elementary Grades*, Catholic University of America, *Educational Research Bulletin*, Vol. V, Nos. 2-3, February-March, 1930. Lewis M. Terman and M. Lima, *Children's Reading*, New York, 1926. See also revised edition 1932.

ultimately but a means of communication, yet the fact is all too patent that much of what is written and said in the classroom is simply not worth communicating. Why is it that teachers must weary their students with question of the "Where-is-the-pencil? Who-has-the-pencil? Whose-is-the-pencil? What-color-is-the-pencil?" type, when no one cares about the pencil, and a whole people with a vital history, a glorious art, an entire school of music, and a living culture are at hand to talk about? Why is it that authors of elementary texts must invent childish characters, or recapitulate fairy-tales of the *Three Bears* or *The-sky-is-falling-said-the-little Red-Hen* variety, when a judicious choice of cognates would make it equally practical to write about subjects more informational in character, and better adapted to the mental age and social maturity of the students?

The answer is to be found in this misconception of language as an end in itself—a misconception natural to those who are specialists in language. Unfortunately, textbook writers too often assume that all students will become *teachers* of the subject, in utter disregard of the fact that a majority of those enrolled neither can be, nor should be interested in this aim. When foreign language departments recover from this delusion, they will perform a service of no mean value to the cause of foreign language teaching. The immediate need is for such a reorganization of foreign language offerings as will yield not a mere self-sacrificing preparation of the student, founded on the hope of future reward, but a set of well-defined outcomes, measurable in character, and worthwhile in themselves to the extent to which the subject is pursued.¹³

10. *Administrative adjustments to assure flexibility in individual pupil programs.* In redirecting foreign language instruction, the administrator will do well to examine the curriculum set-up to determine if the large number of courses required for graduation actually permit the continuance of foreign language study as an elective beyond the two-year limit. The complaint is widespread that present curricula are too heavily weighted with prescribed courses or limited variables to allow such freedom. Even foreign language majors have encountered difficulty in continuing the work, if not for lack of flexibility in curriculum offer-

¹³This problem is discussed in greater detail in the writer's article *Spanish for Social Intelligence*, in *Hispania*, Vol. XVI, No. 1, pp. 51-58 (February-March, 1933).

ings, at least from the practical impossibility of avoiding conflicts with prescribed courses.

Coupled with this criticism is the objection that advanced classes are often disbanded for lack of adequate enrolment. Probably large groups can never be expected in the upper years as long as the conditions indicated in the preceding paragraphs prevail, but it is certain that foreign language majors, as well as other interested students, should be afforded the opportunity to continue the work after having invested so much by way of preparation in the field: They have earned their reward. If classes below fifteen cannot be scheduled, such students should at least be given the opportunity to pursue the work for credit on the independent study plan in the form of outside reading courses.

If a fraction of the energy so often spent on the invention of rationalized justifications for the *status quo* were devoted to the solution of these and kindred problems, the cause of foreign language teaching would be better served.

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POLITICAL REVIEWS

FRANCE

THE Treaty of Versailles, which like all former treaties was gradually evolving to meet changing conditions and realignment of forces, has been dealt an almost fatal blow by the recent unilateral denunciation of its military clauses by Adolf Hitler. Its principal provisions fall into three categories: reparations, armaments and territories. Of these, reparations are dead and would be forgotten were it not for the war debts of the Allies to the United States. Hitler has just nullified the provisions dealing with armaments. The territorial clauses are still in force but only because Germany is not certain of her power to bring about a revision of frontiers or to seize forcibly her former possessions.

For years France had been telling an unbelieving world that Germany was rearming. Now Hitler, with a frankness which has stunned Great Britain, proclaims that the most powerful army on the continent is practically a reality, that the Reich possesses an air fleet equal to that of the British Isles, that the rebuilding of a navy is imminent, that several submarines are already in service, and that the former German colonies must be restored.

In spite of the declarations of Stresa and the blame voiced at Geneva, France entertains no illusion that Hitler can be frightened by international conferences or by the eloquent declarations of the League. She is ready to adopt a realistic policy. Whatever authority the League of Nations may have will be used but, the League failing, a system of alliances must be built to preserve peace.

These alliances are made possible by the anxiety which Hitler's policy universally arouses. Disillusion is most intense in Italy. Mussolini, who always supported Germany when she had very few friends in the world, feels he has been betrayed. Great Britain realizes that her only potential rival and enemy in Europe is Germany, and Russia is fully aware of Hitler's ambitions towards the east. Hence a crystallization of European sentiment against the Hitler program.

But France knows that Allies are won not only by the real or apparent righteousness of a cause but by a demonstration of one's strength. While questions of peace or war are being debated, she has manned the triple line of fortifications running from Switzerland to Luxemburg. Thus she feels she could prevent an overwhelming invasion similar to the rushing attack of

1914. There is, of course, the air to be reckoned with now, but General Denain, the Air Minister, thinks that French aviation could hold its own.

This takes care of the present. The future, however, is full of misgivings and uncertainties. Again the development of civilization is thwarted. The energies which should be devoted to further culture, and human welfare, are being consumed in feverish military outlays. We are willing to believe that Germany does not want war but, warned by history, many fear that the German general staff will resort to war when victory appears reasonably assured.

Is there any one capable of convincing Europe that the Union eloquently proposed by the late Aristide Briand is an absolute necessity, a condition *sine qua non* of survival? The writer has often wondered if a heartfelt entreaty on the part of all the teachers of European culture in America would not have a wholesome influence upon European public opinion. After all, the true solution does not lie in the destruction or domination of Germany, but in the best possible harmony of all the interests involved, every nation contributing her share of sacrifice for the sake of civilization. Europe has not the moral right to set the world backward several centuries.

French democracy is defending itself bravely against domestic and foreign assaults. Fascism and Communism have made little if any progress. The Flandin Government enjoys the confidence and respect of the nation. The economic situation, however, remains critical. While it is no worse than that of several other nations, it looks precarious when compared to conditions in Great Britain. Neville Chamberlain has just announced that his country had regained eighty per cent of her prosperity. That recovery has been materially aided by the abandonment of the gold standard. So France wonders how much longer she can remain on gold without courting irreparable ruin. Flandin is steadfast in his determination to keep the franc at its present value, hoping for an international adjustment of the currency problem.* That adjustment, by the way, is just as essential to American recovery. We have as yet failed to realize to what extent American economy is being stimulated or depressed by forces originating in international manipulations of the exchanges.

It is comforting to turn away from diplomacy and economics to the field of literature. France is preparing to celebrate a great anniversary. The *Académie Française* is three hundred years old.

Founded by Richelieu, it received its charter in 1635. International gatherings will commemorate that significant date in French letters. The *Académie* is the only institution of the Ancien Régime which has survived the storms of successive revolutions. Often criticized, sometimes ridiculed, it has nevertheless rendered a genuine service in upholding exacting standards of literary excellence. Three new members have just been elected to succeed the Abbé Brémond, Louis Barthou and Raymond Poincaré. They are André Bellessort, Claude Farrère and Jacques Bainville. Many regret that Paul Claudel, the poet of international fame, should have lost to Claude Farrère, the novelist.

Victor Hugo has always been the favorite poet of the masses. In 1885 his mortal remains were carried from the *Arc de Triomphe* to the *Panthéon*, while an admiring and grateful nation sang his praises. The beautiful verse he had written about the soldiers fallen on the field of battle, "La voix d'un peuple entier les berce en leur tombeau," could be well applied to him. The French are eager, therefore, to honor the fiftieth anniversary of his death by fitting ceremonies such as production of his plays and pilgrimages to his various residences, particularly in Paris and in the islands of Jersey and Guernesey.

The *Association Guillaume Budé* has recently held its annual meeting at Nice which hopes to become the center of studies relating to the Mediterranean civilization. The *Association* was founded after the war to defend Greco-Latin culture. It was fittingly given the name of Guillaume Budé, the eminent French humanist of the Renaissance, the friend of Erasmus, the advisor of Francis I in the establishment of the *Collège de France*. Its president has been Maurice Croisset, the great modern humanist. The organization is receiving enthusiastic support from many foreign scholars eager to protest against the aggressive Teutonic philosophy of Hitler.

PAUL PÉRIGORD

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GERMANY

On January second a decree amalgamating the Ministries of Agriculture of the Reich and of the State of Prussia was signed by Herr Darré. An order issued by the Minister of the Interior on the fourth of January forbade interference by Nazi Party organizations, as for instance the Labor Front, in the conduct of Government and municipal departments. A law passed on January 24th deprived the States of what still remained of their independent juridical systems. The status of the *Reichstatthalter* or Regional Governors was legally changed so that they would in future be the heads of the State Governments. On the same date Dr. Schacht was given supervisory control over the four Ministries of Economics, Agriculture, Finance and Labor.

On the 26th of January the German press celebrated the anniversary of the Pact with Poland, and an official reception was given by the Polish ambassador.

On the first of March the hoisting of the Reich banner and the Nazi swastika over the building formerly occupied by the Governing Commission symbolized the return of the Saar. Commissioner Buerckel has arranged for Germany to import an increased amount of Saar coal for the German railroads and for some South German industrial plants so that the Saar miners shall not suffer unduly from the reduction in the amount of coal exported to France. In a letter received by the President of the Committee for Saar questions of the League of Nations on March 6th, the German Government agreed that the Saar territory formed part of the demilitarized zone designated by the Versailles Treaty.

The verdict of the Lithuanian court on March 26th which condemned four Memel Nazis to death, aroused not only Nazi sympathizers there and in Germany, but many impartial observers.

In the treatment of Jews in Germany there appears, according to evidence from various sources, to have been no great change, either for better or worse. Dr. Julius Lippert, the State Commissioner for Berlin, speaking before the American Chamber of Commerce in that city on February 20th, attempted both to justify and to minimize Germany's anti-Semitic legislation and deprecated the Jewish boycott in the United States against German goods in the name of "America's sober business sense."

Dr. Schacht sounded a pessimistic note in his speech at the Leipzig Spring Fair on March 4th, admitting the comparative failure of his "import control" and "clearance agreements." He

intimated that Germany's entire industry might have to be more completely organized in order to increase the country's exports.

It became known on March 15th that General von Blomberg had been given the status of Supreme Supervisor of the Air Force which came into existence officially on March first and became technically a part of the *Reichswehr*.

The most significant event of recent months is Hitler's proclamation to the German people that universal compulsory military service was to be reintroduced in defiance of the Versailles treaty. This law, the announcement of which was greeted with enthusiasm by the Germans, provides for a peace army to consist, inclusive of police troops incorporated therein, of twelve corps commands and 36 divisions.

On March 19th in the evening, after elaborate preparations, an air-raid rehearsal was carried out in the city of Berlin for the purpose of determining the effectiveness of the screening of lights which was rigidly enforced.

The impression apparently gained in the course of the Simon-Eden-Hitler conversations in Berlin in the latter part of March is that the *Reichsfuehrer* is not considering a return to Geneva and that he prefers the system of bilateral non-aggression pacts to more general non-interference agreements.

A manifesto issued by the Confessional Synod's Brotherhood Council, representing the Opposition Pastors, was read from many Protestant pulpits on March 10th, but widely confiscated by the State secret police the next day. The Government's announcement that the church share of the tax would be reduced by one-fifth was generally considered to be a warning to the Opposition Pastors.

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SPAIN

The dissatisfaction existing among the parties and groups of the Left culminated in the uprising of October against the government. This uprising, centred in Cataluña and Asturias, was put down with a firm hand by the armed forces of the government. What doomed the uprising from the beginning was the lack of adhesion and cooperation among the parties and personalities opposed to the conservative policies of the government. The Right and Center prevailed, and resolved to liquidate the revolution of October. Three of the leaders were executed. Twenty more were sentenced to death, among whom was a Socialist deputy. Two methods of liquidation were proposed by the parties having the majority in the Cortes and in the Cabinet, the Ceda (Conservatives) and the Radical party (Center): the former advocated the execution of those responsible for the October uprising and the stamping out of all opposition to the policies of the government, while the latter advised a milder policy of conciliation and mercy. When the sentence of the Supreme Court condemning the twenty prisoners to death came to the Cabinet for approval or revision, a majority of the ministers, headed by Sr. Lerroux, recommended to the President of the Republic a general pardon. The opposing ministers, representatives of parties of the Right, resigned forthwith and the Cabinet fell. After many deliberations of the President, the formation of a new government was entrusted again to Sr. Lerroux, which was the only arrangement possible, in view of the fact that the parties of the Right, led by Gil Robles, are far from having an absolute majority in the Cortes. A government by the reactionary parties at this moment might have precipitated also a great uproar, if not a worse revolution by the extremist groups, Syndicalists, Anarchists, etc. Also, the consensus among the leaders of all factions seemed to favor a coalitionary government where the scattered forces of different parties would give their cooperation towards solving the urgent problems of national economy. In the meanwhile, they advocated less bitterness and a deliberate study of the proposed changes in the Constitution. It is to be hoped that the urgency of social and economic problems in Spain will cause the putting aside of intrigue and personalities for the sake of the common good.

The parties of the Right realize that their time for taking complete control has not arrived. The Socialists and Leftists are also bidding for time. In the meanwhile there remains the budget for

the present year to be approved. The project of one billion pesetas for the relief of 700,000 unemployed needs study and approval. Other problems, economic and political, arising from the present European situation, await a solution. But in the distant future one foresees a very decisive and clear battle between the Right and Left in matters of social adjustment and in the attempted changes in the Constitution.

Let us hope that the love in all parties for a prosperous and enlightened Spain will efface personalities and bring out of seeming chaos progress and light for the nation.

Upon reaching his seventieth birthday in October, 1934, Don Miguel de Unamuno was retired as Professor and Rector of the University of Salamanca with great pomp and ceremony. A public session was held in Salamanca attended by the faculty and students of the University, scholars from other institutions and officials of the government, headed by the President of the Republic, Sr. Alcalá Zamora, to express the esteem and gratefulness of the nation for a life of devotion and fruitful labors in the cultural and educational life of Spain.

Early this year the Faculty of the University of Salamanca undertook to promote the candidacy of Don Miguel de Unamuno for the Nobel Prize in Literature, and it is expected that prominent men of letters and educational institutions throughout the Spanish-speaking world will aid in the movement.

In connection with the festival in April of the Fourth Anniversary of the Republic the government decorated with the Band of the Order of the Republic several outstanding men of letters, among others the ever-popular and beloved Quintero Brothers.

Two anniversaries of great importance in the cultural life of Spain are being celebrated this year: the 800th anniversary of the birth of Moses Ben Maimon (1135-1204) of Córdoba and the 300th anniversary of the death of Lope de Vega. The city of Cordova and its University joined recently in honoring the memory of that famous and scholarly Jew of the Middle Ages, whose philosophical works have lived through eight centuries. The third centennial of Lope de Vega is the cause of many literary festivals held by several academies in Spain. Many European nations and learned bodies have sent representatives or messages to join the celebration in honor of the greatest glory of the Spanish theater.

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REVIEWS

Attila. By Gerhart Ellert. (Wien u. Leipzig, 1934. 362 pp.)

Sankt Blehk oder die grosse Veränderung. By Ludwig Tügel. (München, 1934. 402 pp.)

Das Herz der Erde. Ein Mutter-Roman. By Walter Bauer. (Berlin, 1933. 320 pp.)

Reviewing German books is nowadays more difficult than it used to be. Heretofore, a book was a book and usually represented no more than its particular author, or possibly a particular literary school; never before were modern books of fiction concerned or imbued with the *Lebensgefühl* of a whole people. Centuries ago we had such phenomena in the *Volksepen*, *Volksballaden*, *Volkslieder*. With the increasing differentiation and individualisation of modern societies and their cultures, the *Kunstepos*, *Kunstballade*, *Kunstlied* became dominant, and they were judged by purely aesthetic standards. A complete reversion in this regard has taken place in Germany: now only that which is *völkisch*, that which feels itself deeply attached to the welfare, sentiments, and the life of the people as a whole, is valuable, desirable, and beautiful. One may assert that by this shift our nice aesthetic standards have been dethroned, and the dominant German sense of values probably will not protest against such an assertion. A present-day German might merely counter by saying that aestheticism, like intellectualism, its kin, has overestimated its value, for it has essentially been nothing but an indoor sport of a very small group who, not unlike Oscar Wilde, have never done anything basic for a people. At best they could grace a feast or sit on the side lines of social struggles, but they have never yet provided for the substance of the feast itself or made deep social improvements. If they have, this German might continue, they were of the people and for the people and by that token antithetical to aesthetes and "intellectuals." This is not the place to argue the matter further, but a general statement relative to this new sense of values had to be made in order to facilitate the approach to these books. Whether an approach necessarily leads to an understanding may well be questioned. My good friend Robin Lampson, the California poet, epitomized the problem in a recent poem in regard to the individual. What he said of man's relation to man is essentially also applicable to a nation's relation to other nations. Lampson said under the title *No Proxy*:

No sight or knowledge of another's disaster ever fully prepares us
For our own: we accept the event, and we sympathize; but no other can act
As our vicar in living, as our proxy in the learning of pain and misfortune,
No other can substitute and receive for us experience's trauma and cicatrix.
For pain and disaster, like death, are things we instinctively reject
As personally irrelevant until they impale us and we purchase realization
With our own suffering tissues and twisting nerves.

We now come to a brief discussion of the three novels the titles of which are listed at the head of this review. Not a single one of them is in any way Nazi-propaganda, no more than a first-class Western European or American novel with its everpresent thread of love's labors, joys, and sorrows can be said to be propaganda for a Western view of love in contradistinction to that

of the Orient. And yet, each of these three books, in its particular way, reflects the present sense of values in Germany. *Attila* is an historical novel and really a study of character and personality, with the urging forces of historical happenings as the indispensable background. This *Attila* is not the Etzel of the *Nibelungenlied*; we are being given here an intimate close-up of the historical ambitious, cunning, Mongolian chieftain whose burning ambition it was to supersede the disintegrating Roman empire. His counter player in this game of life and death is his erstwhile friend Patricius Aëtius, subsequently Rome's *Magister militum* in Gaul.

The 363 pages of the novel cover the nineteen years that lie between the death, in 434 A.D., of King Ruha, father of Attila, and that of Attila himself in 453, years filled with many military campaigns and diplomatic missions. But it is never the brutal military aspect that concerns the author: he is chiefly concerned with character study and the cultural element, if one may speak of "culture" when the palm of victory always seems to go to the one who has the greater cunning and strikes the fiercer blow. But it is by no means a bitter book. To the contrary, there is a deep note of beauty and even spirituality in *Attila* and his relationship with Aëtius, whom fate has placed on opposite sides as equals in inner structure of personal manliness: Aëtius, loving Rome, Roman that he is, and defending against all odds the crumbling remains of what once was the mistress of the world; Attila, a man of superior brains, but absolute master of nothing but uncivilized Asiatic nomads who can only win with the help of the German tribes, and who knows that the German tribes ultimately become race-conscious and will refuse to fight and slaughter one another as pawns of Rome or its adversaries, such as himself.

The book by Tügel deals with that generation of men that had stood the brunt of battle for four long years, that had taken upon itself with strong hearts all the privations, agony, horror of the hell of war, and in the belief that they were as true and honorable as any that ever fought for their country. Now they come back from the trenches to their home districts only to find that the new order of things (after the revolution of 1918) looks upon them as a nuisance, if not as inimical to the best interests of the country, and the world outside stamps them as criminals, depriving them of all their rights and humbling them to the ground. But the international aspect is barely perceptible. It is essentially the national problem that concerns Tügel: the weary soldiers, coming home, find the offices occupied by the patrioteers, living selfish lives, callous and asocial, tricky and cowardly, incapable of having any constructive vision for building a new Germany; their greed and wantonness breed communistic agitation in the lower strata, but this communistic agitation only incites the laboring classes to sabotage and destruction, and flouts all sense of national responsibility. Between these two stones, so to speak, the German people are being ground to dust. This great problem, however, is not discussed in lecture form, as it may seem; it is lived by a group of men and women in a Frisian community, north of Hamburg, some in town, others on the wide-open farm lands.

The town, with its self-indulgent officials on top and the proletariat under neath, has no civic or national outlook; cocktail parties and cheap movies made it smug and satisfied with physical pleasures. The real backbone of this society are the free peasants whom century-old conservatism has made money-minded to the point of arrogance and whom the age-old battle with the ele-

ments has made sturdy and self-reliant to the point of stubbornness; to make these social- and national-minded is the great task. So we find father and son pitted against one another as the chief protagonists, with a number of people deeply involved in the struggle; given the temper of these people the end can only be tragic. Yet the psychological structure of these men and women, their sense of life, and their reactions toward life and toward one another do not leave with the reader a sense of futility and helplessness, but rather one of hope and faith. The son, somewhat of a dreamer and a visionary reaching beyond his peasant estate of power and money and withal deeply attached to the soil on which his forbears have lived and died for generations, has been given new values as to the worth of life when he saw thousands of lives mutilated and annihilated by the so-called civilized nations of the world during those four bloody years of war. He finally finds the happy formula whereby he can build a bridge over that gulch that heretofore had separated the free peasant in the open lands from the city-dwelling wage-slave. By instilling into them a common purpose and a mutual sense of dignity and needfulness, the various forces are consolidated for the common task of meeting the problems of life while the mulcting politicians of an irresponsible republicanism are made to watch their step and to keep faith with their public trust.

The last is a very gentle book. It tells the life story of a young girl of the lower class. Like millions of her sisters she has to begin early to help with her younger brothers and sisters and to do errands for neighbors or take care of their children; she goes to school, and later goes to work after her confirmation, as many before her have done. She is loving and of a mothering instinct; and like many another Gretchen she finds herself deserted when with child. But her heart is of the true mother-sort and she stays with her baby, works for him, lives for him. She marries later on, but her husband after a few years of a moderately happy life is taken sick, and then she has a number of children to take care of and an invalid husband besides. It is the life of millions. But Walter Bauer has been able to give to this poor girl of the people a veritable halo by her untiring devotion to her family and her great strength of soul in the face of everlasting adversity. Bauer does not accuse, he does not preach. But throughout the book there runs a deep faith in the great strength of those millions of simple folk who make up the bulk of any people. Although there is not one iota of social propaganda in the entire 320 pages of the book, one feels nevertheless deeply stirred and ready to insist that something be done for the "forgotten" classes of society.

In all these books, the language is extremely simple; heavy constructions no longer wind their way down the page. In keeping with the modern *Lebensgefühl* writers express their ideas and their thoughts without pomposity or ceremoniousness; whatever is to be said is expressed in simple honest language. The last book particularly is a fine example of this new diction and could be read by almost any beginner in German, though it contains the essence of human existence.

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TEXT BOOKS

FRENCH

A French Reader for Beginners. By Laurence Pumpelly. (F. S. Crofts and Company, 1934. 97 + 63 pp. \$1.20.)

This revised edition of Professor Pumpelly's earlier text by the same name, consists of forty-one lessons, an appendix, questions, exercises and vocabulary. The lessons, the majority of which were written by the author himself, deal with France, French life, history and literature, and are told in an interesting, attractive manner. The language, while very simple, is idiomatic throughout. Nearly thirty per cent of the words used in the text are cognates of the English, according to the author, who expresses the hope that most students will be able to read the major part of the text without having to consult the vocabulary. This may be true of the first lessons, but is doubtful of the more advanced ones, especially if, as the author suggests, the book is to be used as early as the fifth or sixth week of instruction.

Included in the forty-one lessons are selections by Perrault, Laboulaye, Saint Juirs, Madame de Maintenon and Maupassant, skillfully altered to meet the vocabulary range of the first year student. The verse presented is not too difficult (three of La Fontaine's fables, two poems by Musset, one by Victor Hugo); there are two folk songs with music, numerous proverbs and maxims.

The appendix consists of five pages of anecdotes, pronunciation exercises and games. The twenty-four pages of questions and exercises based on the text, are very carefully worked out and provide for abundant drill in grammar and conversation. The vocabulary seems quite complete.

Not the least of the attractions of this reader are the illustrations, twenty-one in number, photographs of scenes in Paris and the provinces.

MARGARET S. HUSSON

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Graded French Readings. By Algernon Coleman. (D. C. Heath and Company, 1934. xvi + 589 pp.)

In this new text book covering the equivalent of the first year university work in French reading, the editors frankly and purposefully aim to equip the student as rapidly as possible with an extensive reading knowledge of the language. It is presumed that the student, before starting to read this book, will have had about a six weeks' introduction to French, and in conjunction with his reading will pursue his studies in a grammar text. With these assumptions, the student is introduced immediately to French readings where the text is so skilfully edited that normal, unstilted language is readily comprehensible to the beginner without the usual compromise as to tenses and constructions.

The unique feature of the text lies in the arrangement of the lessons themselves. Each of the first 16 lessons is preceded by a list of verb forms found in the reading selection, the name of the tense used, its translation, and the infinitive from which it is derived. A second list gives the French vocabulary with English derivatives as well as equivalents, as a measure of association of ideas. In the reading selection itself, obvious English cognates are indi-

cated by a circle after the word, which eliminates the danger of the student guessing wrongly and making a false analogy, and yet encourages him in inductive reasoning by giving him the assurance that his association between like words in the two languages is correct. For drill on the lesson there are included also valuable exercises based on completion, content, and association of English and French vocabulary.

Through the continuity in subject matter, the consequent repetition as well as enlargement of vocabulary, and the natural interest of the student in the material which has none of the flavor of especially adapted and simplified, synthetic French, this text really achieves its purpose in enabling the student to read extensively and rapidly in French, a conclusion arrived at after several personal experiments in introducing students to this book.

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La France et Les Français. By Alexander Rutherford and Marie-Rose Champagne de Labriolle Rutherford. (Henry Holt and Company. ix + 174 pp.)

In editing this book Mr. Rutherford and his wife have performed a valuable service to the teachers of French. It is to be hoped that this text will be extensively used as supplementary reading material in the 3rd and 4th years of French. It is, as the authors state in the Preface, a concise, compact and up-to-date treatise on France and its inhabitants. As most students are acquainted with the literature and history of France this book is designed to supplement the student's imperfect knowledge of the geography, industries, institutions and customs of the country.

The last chapters, those entitled *L'enseignement, La France intellectuelle et artistique, Le caractère français*, are exceptionally interesting and important to the student. In the first chapters, however, the reviewer has several suggestions to offer which might improve the readability of excessive factual material. In the very first chapter, *Le Visage de la France*, several maps showing in various colors the rivers, boundaries, principal cities, etc., would help in dissipating the confusion which the uninformed reader must necessarily have, since there is only a small map of France with too much detail to be of any great aid. An explanatory map of the railroads, canals and ports should also be added in the second chapter.

As in many recent texts the English equivalent of less common words is placed at the bottom of the page. This usage is, ordinarily, to be commended, but, in this text with an unusual number of new words, it is the reviewer's opinion that the usual English-French vocabulary would be preferable, since the student must have recourse to a dictionary.

C. C. HUMISTON

University of California at Los Angeles

First-Year French. By Charles H. Holzwarth and William R. Price. (D. C. Heath and Company, 1934. xxvii + 443 pp.)

An excellent text-book for beginning courses. Its outstanding feature is the systematic and practical form in which each lesson is divided. If given a fair trial, students using this book should, at the end of the first year, have ac-

quired "the reading adaptation, a tolerable pronunciation, and a beginning of oral ability" as the authors promise.

It is divided in three parts. Part I consists of 23 lessons, plus seven review lessons and a general review lesson. The first eight lessons consist each of two days' work: the first day emphasizes pronunciation and oral comprehension, the second day stresses silent reading (reading for comprehension). From the ninth lesson on, each lesson is divided into three days' work, the emphasis on both the first and the second day being upon silent reading, while the third day is devoted particularly to the development of oral ability and to drill on elementary grammar topics. Part II consists of 21 lessons. The review lessons are planned to come every two weeks, and the general reviews are intended to give a summing up of the term's work. The readings are not made of detached sentences; they are pieces of continuous French prose of an easy and interesting character. Part III offers a considerable amount of supplementary reading. Words which the pupil may not be expected to know are supplied with the appropriate English meaning.

As a whole, this practical book deserves to be highly praised. There are so many excellent features in it, that it would be a tempting experience for a teacher to use it with a good group of students. The results, *cela va sans dire*, would be amazing.

ALICE HUBARD

University of California at Los Angeles

Maupassant for Rapid Reading. Edited by Edwin B. Williams. (F. S. Crofts and Company, 1934. xii + 178 pp. \$1.20.)

Professor Williams presents eleven stories, most of which are not available in other school editions. Students will find them interesting and teachers will be glad to have a new collection to read with classes. The vocabulary is complete, containing verb forms not easily recognizable from the infinitive, and footnotes give translations of difficult phrases.

An excellent pedagogical feature is what the editor designates by "Notes," but which might have been called "Syntax." It consists of twenty-one sections, dealing with such subjects as the use of *dont*, the translation of an active infinitive by the passive after *faire*, *laisser*, *voir*, and *entendre*, and the idiomatic present and imperfect indicative. Each section gives a clear statement of a grammatical rule and contains copious examples drawn from the text, with translations, where necessary, into English. The editor's purpose seems to have been to include all cases of difficult constructions, since there are 349 illustrative examples. After using the "Notes" for reference as difficulties arise in the text, students will find it profitable to make a careful study of them as a whole, since it so happens that the stories which Professor Williams has chosen contain abundant examples of the principal syntactical difficulties encountered in reading modern French. This new feature is worthy of consideration by future editors of text books.

LAWRENCE M. RIDDLE

University of Southern California

GERMAN

Mario und die Tiere. By Waldemar Bonsels. Edited by William Diamond and Frank H. Reinsch. Illustrated with five drawings by A. R. Wheelan (not mentioned on title page). (Henry Holt and Company, 1935. xiii + 195 + xcii pp.)

As I am that one person in every hundred—or is it one in a thousand?—who does not care for *Die Biene Maja* or *Himmelsvolk*, I take the greater pleasure in assuring other doubters, as well as all the undoubting, that this is a most charming and delightful story, which has much to say to young and old alike; indeed, in the three final chapters, which deal with Mario's relation to the *Schlozherrin*, the narrative takes on a gripping quality which I associate with supreme literary art.

The style is relatively simple and straightforward, and the appeal of the subject-matter even to quite young pupils is indubitable. But I wonder whether, in recommending the story for high schools, the editors have given sufficient weight to its very extensive vocabulary. The number of vocabulary items is approximately 4500, the number of running words in the text about 41,000; this means that every ninth word is new, and that the pupil will have to look up 30 words on every page. A three-page assignment means about 90 new words. In the light of this fact it seems to me regrettable that the editors have made no attempt, in the vocabulary, to lighten the pupil's learning task by stressing word-families: each word or compound is listed separately, without reference to any other related word.

The apparatus consists of German question and retranslation exercises for those teachers who wish them; there are no grammar drills. Explanatory notes are entirely lacking, or have been incorporated in the vocabulary. The idea undoubtedly is to encourage reading as such, to reduce emphasis on grammatical explanations and direct attention to the story. Probably the old-style textbook overdid the business of notes; but I am doubtful about the wisdom of leaving them out altogether.

At all events, the book consists mainly of text and vocabulary, and the critic's attention will be fixed upon the latter. I should myself not have taken space for such entries as "auf-nahm see auf-nehmen"; and I believe that editors would do well to disarm criticism by giving a page reference in the case of seemingly unjustified translations, of which a book like this is bound to necessitate a good many. Taking a page at random, I query "to well up" for *ausbrechen*, "footprints" for *ausgetretene Spur*, "now that she had spent her wrath" for *nach ausgetobter Wut*, "were exposed for *strebten nach aussen*, "to ask" for *aussprechen*. In general, however, the vocabulary is carefully and thoroughly done. I noted no misprints.

The introduction contains a succinct autobiographical statement by Bonsels which adds to the charm of the book; I should have welcomed a photograph of the author as frontispiece.

BAYARD Q. MORGAN

Stanford University

Reise durch Deutschland. By Werner Leopold. (D. C. Heath and Company, 1934. 283 pp.)

"Intended for reading by college students at the end of the first or the beginning of the second semester, and by high-school students at the cor-

responding stage of progress in the second or third years," the book *Reise durch Deutschland* is a cultural first reader. The material is "based on the author's own experiences in Germany in his earlier years, supplemented by a recent trip to Germany and data supplied by friends." It supplants *Ein Sommer in Deutschland*, which Dr. Leopold issued as a 40-page booklet (No. 10 of the Chicago University-Heath Graded German Readers), without illustrations, and which is a mere résumé of the larger book.

An American boy, Albert Schmidt, who has learned German in high school, makes a trip of several months to Germany, where he meets and travels with a school friend who has preceded him by several weeks. They both determine to speak and write only German during the entire trip, which rather completely covers Germany. Their travel experiences are given in the form of letters to parents, a school chum, and their old German teacher, thus forming an exceedingly interesting, connected diary, not in the least didactic, but very informing. The slight touch of romance is welcome.

The 231 pages of text include 83 pages of very choice illustrations, showing the beauties of natural scenery, buildings medieval and modern, school and university life, athletics, *Wandervögel*, travel by wheel, rail, ship, motor, and air, national costumes, as well as points of historical interest, and present day conditions. The vocabulary of 2,937 words is fairly graded, and, excepting about 56 words plus some cognates, is found in Morgan's and Purin's frequency lists. Preceding the diary proper are two extremely helpful appendices for ready reference: *Vergleichende Zahlen zur Geschichte und Kulturgeschichte*, and *Die Hochschulen Deutschlands mit Gründungsjahren*.

RUTH BAKER DAY

University of Southern California

Kultur-Geographie von Deutschland. By Emil L. Jordan. Pictorial Maps by William P. Hudson. (F. S. Crofts and Company, 1935. xi + 126 pp. \$1.35.)

Those who are using the excellent Koischwitz Books *Die Fibel* and *Das Bilderlesebuch* will not be disappointed in *Kultur-Geographie*, which will be a good follow-up book for intermediate students. It is modern, up-to-date, written in a simple concise style so that even the elementary student will draw profit from it.

I heartily agree with the author when he says, "So as to have a well-rounded picture of the activity, organization, and institutions of present day Germany, the connecting link, Geography, has been chosen, because the geography of the nation whose language is studied is not only of general practical usefulness, but also of high value for the background and understanding of the country's literature." Ordinarily a book of this type is too difficult, but I am sure that Mr. Jordan, because of the simplicity of his choice of words, will make even the novice enjoy the book.

First of all, the author takes up the Geography of Germany, its location and climate and their influence upon the German national character; then the great variety of the German mountains and rivers. Next, he gives us a clear picture of the Social and Political Geography. Under this heading, he tells of the German Origins, as carriers of German customs; the German cities, as carriers of cultural development; the German Reich, as a carrier of political development, with a short historical retrospect; the Germans abroad, and those

near their borders, as carriers of German nationality and patriotism. Finally we have a picture of Germany with reference to her economics, agriculture, industry, and traffic.

The book is illustrated with interesting maps and pictures through the courtesy of the German Tourist Bureau. There is an adequate vocabulary, and no questions based on the text, for which I am truly thankful, as a good teacher wants to ask his or her own, suitable for the moment, text and class.

EMILIE ELIZABETH WAGNER

Pomona College

Altes und Neues. Edited by Robert O. Röseler and Adelaide Ber. (Henry Holt and Company, 1934. ix + 291 + lxxl. \$1.36.)

As the title suggests, this collection of short stories contains some of the well tried and most popular selections used in German classes (*Germelshausen* and *Immensee*), as well as stories by modern authors (Stern, *Die Flut des Lebens*; Thoma, *Der vornehme Knabe*; Löns, *Das Licht auf der Heide*; Ponten, *Das Auge des Pferdes*). A delightful and humorous little comedy, *Wilhelmi's Einer muss heiraten*, concludes the prose section.

The chief merit of this carefully edited book lies, perhaps, in the great variety of themes and the wide range of style it presents. Romantic and realistic, lyric and dramatic, elevated and commonplace, serious and humorous elements, all combine to acquaint the student with as many types of German prose writing as possible.

The arrangement of the stories seems to be in accordance with the title, i. e., beginning with the older ones and concluding with the more modern ones. The approach to the material might, however, have been facilitated somewhat by arranging it—approximately as least—in the order of difficulty. Possibly such stories as *Der vornehme Knabe* und das *Auge des Pferdes* might have furnished a good beginning, as they have the advantage of being composed of short and simple sentences. Each story is followed by an extensive set of questions and twelve pictures illustrate the texts.

A very welcome addition to the prose selections are nineteen poems, most of which are standard classics, and eight folk songs with music. Last but not least, the editors climax their generosity by appending a complete grammar review with well chosen illustrative sentences and exercises taken from the texts, and a complete vocabulary.

It would be extremely difficult to find another book of this kind on the market that offers such a wealth and variety of material with so many valuable accessories at such a low price.

GODFREY EHRLICH

University of California at Los Angeles

SPANISH

Tres cuentos sud-americanos. Edited by Sturgis E. Leavitt. (F. S. Crofts and Company, 1935. xv + 103 pp. \$1.00.)

The selections from the pen of Manuel Ugarte and Mariano Latorre which comprise this slim volume should prove effective in carrying out the editor's purpose, which is to supply representative works "from the literature of our

southern neighbors" to round out the program of Spanish readings. An essentially hispanic theme—the glory of heroic action,—runs through the volume. In subject matter and treatment, the stories are varied. *La sombra de la madre* by Ugarte narrates in spirited style and with romantic coloring, the revolutionary escapade of a well-to-do Argentine University student. Latorre's *Chilenos del mar* supplies two penetrating character studies, one of the rugged pilot Oyarzo—a type fast disappearing from contemporary sea life,—the other of an obscure *burócrata*, "el finado Valdés," whose surprising metamorphosis into a leader of the struggling coal miners of southern Chile is unfolded before us with consummate art. Although tragedy follows inevitably in the wake of the heroic theme, a note of compassion, and faith in the innate nobility of human character, elevate the tone above that which frequently prevails in South American fiction of the realistic type.

In reading these *cuentos*, one is conscious of many subtle ties binding them—in form as well as in the fundamental attitude toward life—to peninsular tradition. Yet they are none the less essentially American. Types such as the smug, verbose politician, the arrogant, arbitrary revolutionary, afford glimpses into the social problems of the southern republics. The setting as well as the terse, vigorous style relatively free from literary mannerisms, contribute to this distinctly South American flavor. A not too pretentious introduction, adequate notes, and a vocabulary complete the volume, which should afford animated reading for the intermediate student of Spanish.

ANNA KRAUSE

University of California at Los Angeles

El desdén con el desdén. By Agustín Moreto. Edited by Willis Knapp Jones. (Henry Holt and Company, 1935. xxxvii + 136 + xxi pp. \$1.00.)

A careful edition of a Spanish *comedia* is a praiseworthy accomplishment, and certainly a useful one, in the case of the well-known *El desdén con el desdén*. The present edition is intended "for students who have a thorough training in the rudiments of Spanish," and, accordingly, Professor Jones has spared no effort in elucidating points that would prove difficult for beginners. The introduction includes a breezy description of the representation of a seventeenth-century *comedia*, as well as an adequate discussion of the author's life and works. An innovation that will find favor in the eyes of student readers is the paging of the notes with the text. The notes themselves are exceedingly full, in keeping with the purpose of the edition.

ERNEST H. TEMPLIN

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